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WEEKLY REVIEW.

—MR. STEPHAN THOMOFF is a Bulgarian, but a Protestant, and is now in the United States, preparing for mission work in his native land. He has written a paper on "Turkey and Missions" (*Chr. Adv. Apl.* 26), in which he says:

"The truth is, the Turks have been both tolerant and intolerant towards the missionaries. They have been tolerant with them as regards their work among the Christians, and highly intolerant as regards their work among the Mahomedans. What should we think of the United States if the Government allowed all the Catholics to change their religion as often as they pleased, but forbade any of the Protestants from doing so on pain of death?"

"It is a notorious fact that of the Protestant Missions attempted in Russia not one has succeeded, and at the present time the Baptists are the only denomination that are struggling against fearful odds, to establish a mission in that intolerant empire."

"The idea that Turkey must be supported at all costs, in order that the missions may not suffer, is unreasonable and absurd. What! Is Mahomedan tyranny to be allowed to grind the very life out of the Turkish Christians, in order that there may have the pure Gospel preached to them? This is shocking and is utterly repudiated by the missionaries in Turkey."

"The only reasonable and satisfactory plan that can be pursued is to have the provinces constituted into semi-independent principalities under the joint-protectorate of the European Powers."

He adds:

"In God's Providence the Protestant missionaries in Turkey are spreading evangelical Christianity, and raising up a holy people from among the nominal Christians of the dead Oriental Churches. The name Protestant has now an honored distinction in that country, being synonymous with a *good man*, and Protestantism has yet to play an important part in the political and spiritual regeneration of Turkey."

—We much regret to hear of the death of the Rev. F. Baylis of the London Missionary Society, Neyoor. He came to India in December, 1850, and laboured in Madras till 1854 when he removed to S. Travancore. He has translated into Tamil such large works as Baxter's *Saint's Rest*, *Phulmani* and *Karoonna*, *The Footsteps of St. Paul*, *Faithful Promiser*, etc. He also edited some vernacular Magazines. He returned in 1874 from a furlough to Europe.

—We are much concerned to hear of the death of the Rev. J. Caldwell, of the Am. Presbyterian Mission in N. India. He arrived in India in May, 1838, nearly 40 years ago, and has never left India since his arrival. His strength has been chiefly given to vernacular preaching. His station of late has been Roorkee. He died at Mussooree, May 29th.

—In our Epitome will be found a notice of the death of still another veteran missionary, Rev. Mr. Haswell, of the Am. Baptist Mission, Burmah.

—On the 20th of last month, the Rev. Mr. Hocken, Wesleyan Mission, Bangalore, baptized a young man said to be in his 17th year, son of a Brahmin priest. There has been a good deal of excitement in the place on account of this baptism. It has long been known that the young man was desirous of confessing his faith in Christ, and it was the wish of the missionaries that the baptism should be deferred till the present time. The young man was after baptism excluded from the paternal mansion, and took up his residence with the missionary. On the 24th, his caste peo-

ple came in great force, armed with a lawyer's letter asking his surrender. Aingar, the baptized youth refused to go with them. A suit was then instituted against the missionary. On the 27th the same missionary baptized a Smartha Brahmin upwards of 20 years of age, converted sometime ago by means of street-preaching.

—We have been favoured with *The Indian Evangelical Review* for April. Its contents are: Missionary Life and work, Rev. J. Kennedy; Foreign Missions at Home, Dr. J. L. Phillips; London Missionary Society's Work in India, Rev. J. Hewlett; Conditional Immortality, Rev. H. St. Dalmas; South-Indian Philology, Rev. F. Kittel; Principles of Spiritual Sowing; Asceticism in its relation to Mission Work, Rev. S. W. O'Neill; Bible in Mission Schools, Rev. J. Ellis; Jaffna Board of Education, Rev. T. S. Smith; Notes and Intelligence. There is a good deal of interesting matter in this number. The articles by Mr. Kennedy and Mr. Hewlett are papers that were read by them at the London Mission Conference in Calcutta, last November. There are some valuable remarks in the first about the reflex tendencies of mission-work, and the respects in which it may, if care be not taken, act disadvantageously upon the missionary's spirit and hinder his progress. The author of the fourth article, a missionary of the Baptist Society, does not believe that immortality is bestowed upon all men. There are some remarks of the editor upon this paper. The paper on "Principles of Spiritual Sowing" is to be continued. The Rev. S. W. O'Neill is one of the Cowley Fathers, and his paper on "Asceticism in its relation to Mission Work" will probably meet with some attention.

—ONE of the most wonderful things in submarine telegraphy is the perfection with which faults are "localized," that is, their place identified. The cable between Aden and Bombay, 1800 miles in length, had sustained an injury in one part of it, and a steamer, with a competent electrician on board, was promptly despatched from Europe. The electrician landed at Aden and ascertained the very spot where the repair was needed, at least he came within three miles of it. The cable was taken up and repaired, and communication was as good as ever. When we remember the marvellously subtle nature of the fluid that conveys the messages, absolutely eluding all direct attempts to know it and only knowable in its effects, when we remember its extraordinary rapidity, it seems truly wonderful that it should be possible to measure the distance at which an interruption takes place. Yet when the process is known it seems simple enough.

—An article in *Nineteenth Century* for May, on "The Crisis in the Church" by Canon Carter, thus states the "crowning grievance" now pressing on the minds and consciences of a vast body of Churchmen:

"Parliament, in the name of the Royal Supremacy, is exercising a degree of control over both the legislative and judicial functions of the Church, which is felt to be vitally affecting the very character of the Church of England, as a Church, and tending to convert it into a department of the State."

It strikes us that if by means of its alliance with the State the Church is not able to keep the State in order, and not able even to keep it in sympathy with the Church, the best thing the Church thus allied can do is to withdraw from the alliance. The thing that is really needed is that they who have the administration of the State's

affairs, should be men swayed by the great distinctive principles of Christ's Gospel, having the Sermon in the Mount written in their hearts. Instead of this we have a nominal alliance between a certain body of Christians and the State, securing endowments to the ministry and giving the State a power to legislate and adjudicate for the Church. The very word "alliance" suggests the idea that the two bodies are naturally foreign to each other: but how can it be right for the Church to ally herself with something extraneous to the Church? Canon Carter says:

"Instead of a Parliament composed of Churchmen, oftentimes of High Churchmen, we have a Parliament composed of men of all creeds, and representing a people of whom a very large portion is separated from the Church and a considerable number openly opposed to it—no less than 105 members being returned from Ireland, and 60 from Scotland in both which countries the religion of the electors is at variance with that of the Church of England."

—THERE is another article in the same Magazine entitled "Social Aspects of Disestablishment," by the Rev. J. G. Rogers, in which we read:

"Patronage is a cancer in the body ecclesiastical which must be removed, or the patient will die. The Bishop of Peterborough's tone in relation to it is one of utter despondency. He admits the abuses and confesses they are too strong for reformers; when the Bishop tells us that 'it is painful to be forced to say so, but we fear it must be said, frankly and fairly, that there is now no likelihood that this evil will ever be effectually remedied,' he virtually confesses that the doom of the establishment is sealed."

—PROFESSOR HUXLEY has been asked to write upon "The influence upon Morality of a Decline in Religious Belief." This seems to us very much like asking a Chinaman to write an essay in Sanscrit. Professor Huxley's views on the subjects may be found in the *Nineteenth Century* for May, and they seem to resemble those of Helvetius and other utilitarians who preceded the French Revolution. He says:

"Social morality belongs to the realm of inductive and deductive investigation. Given a society of human beings under certain circumstances; and the question whether a particular action on the part of one of the members of the society will tend to the increase of the general happiness or not, is a question of natural knowledge, and, as such, is a perfectly legitimate subject of scientific inquiry. And the morality or immorality of the action will depend upon the answer which the question receives. If it can be shown by observation or experiment that theft, murder and adultery do not tend to diminish the happiness of society then, in the absence of any but natural knowledge, they are not social immoralities. It does not follow, however, that they might not be personal immoralities."

This is unutterably shocking. The world, according to this, must wait for our scientists to ascertain, from the most complete data obtained from all lands and from all ages, what actions tend to the greatest good of men, and what to evil, and then let us know. Thank God, He that made the world and mankind, did not blunder this, but kindly gave to men, to the mean as well as the great, from the outset, the means of readily knowing what is right and what is wrong.

—THE total population of Montenegro does not exceed 200,000. At the beginning of this century it was 55,000. For three centuries beforehand it ranged from 30,000 to 50,000. Again and again the Turks have sent immense armies

against them, sometimes numbering 180 000, and yet this little body of mountaineers have succeeded in maintaining their independence. Tennyson has consecrated a sonnet to this band, whom he thus addresses:

"O smallest among peoples! rough rock-throne
Of freedom! warriors beating back the swarm
Of Turkish Islam for five hundred years,
Great Tsernogora! never since thine own
Black ridges drew the cloud and brake the storm
Has breathed a race of mightier mountaineers."

The telegrams received this week tell of a severe defeat sustained by the Montenegrins at the hands of the Turks. It may be so; but the experience of the last few weeks shows that "official Turkish despatches" must be received with caution and kept for a day or two.

—We have been favoured with a copy of "Missions in India" by Lieut. Gen. C. W. Tremeneheere, C. B. published last year in England.

—We have been favoured with a copy of the *Madras Times* of June 7th. The editor is wrong in supposing that the copy of the *Bombay Guardian* referred to by him, was sent to him by us. We did not know that it had been sent him.

"It is gratifying to find" says the last Report of the Bombay Young Men's Chr. Association, "at the close of its second year, that this is not only still an organized Society, living and working, but that it has, during the last twelve months, developed, gained strength and extended its usefulness." The Association has now a place of its own, beautifully situated, overlooking the Esplanade, central, well adapted for its various gatherings, sufficiently accessible to strangers. Besides the weekly meeting for prayer and conference, lectures are delivered, and classes for the study of languages are held there. Morning prayer-meetings have been started in different parts of Bombay, conducted by members of the association. A weekly meeting at Parell has been sustained for a year or more. There is also a Sunday School conducted there by members. The residents of Parell have testified their appreciation of these efforts to meet their spiritual needs. A Bible Class is held at Mazagon under the care of Mr. Simpson. The members of the Association have great reason to be encouraged by the success of their efforts among the seamen of our harbour.

The first service after last year's monsoon was held on the 23rd of November, when about twenty-five attended; but it soon became no uncommon thing to see from sixty to a hundred sailors gathered together, and on some occasion there have been as many as a hundred and fifty present. When we recollect that ships go, and new ones come, and that each week we work on more or less fresh ground, we may form some idea of how widely the good seed has been sown among a class who do not often hear the gospel preached, especially when they are in ports of Oriental and other lands away from their homes; and when we consider how much of the success of the services depends upon the laborious system of visiting and making the services known which is rendered possible only by so many engaging in it, we find much reason to rejoice that the Association was led to take up a work for which it appears to be so peculiarly suited. All concerned are indebted to the many Ministers, and Missionaries, and other friends who have, from week to week, gone out into the harbour to address the meetings.

The work had not been going on long, when, in response to enquiries made by some of the Captains and men about Sunday services, it was determined to try a Sunday morning service as well as the week evening meeting. This has been kept up ever since and is now as well attended as the other. At all these meetings printed sheets are used with selections from Sankey's hymns. These are carried away by the Sailors and are useful in keeping alive and deepening any impressions of good that they may have received. Those engaged in all this work have found their strongest encouragement in the spirit of welcome which they have everywhere met both among Captains and men. The Sailors seem always eager to come to the services, and the Captains are generally quite as glad to let them come, and frequently come with them. Many have with evident pleasure reminded the visitors of the pleasant meetings they enjoyed last year, and many old friends have recognized and welcomed those who tried, dur-

ing their previous visit to the harbour of Bombay, to help them in these ways.

It would not be easy to over-estimate the importance of an Association which brings together the young men of different churches, to unite them in manifold forms of work for the Master, and open to them fields of usefulness. We ask for this Society the heartfelt sympathy, prayers and aid of our readers. We see no reason why this Association should not continue to abound in good works, and enter many avenues of usefulness hitherto unheeded.

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THE TIME OF THE END.

THE prophet Daniel tells us that he was very desirous of understanding the prophecies which God commissioned him to record. At last, he was thus addressed:

"But thou, oh Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro and knowledge shall be increased." "I heard, but I understood not; then said I, Oh my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

The doctrine here taught is that prophecy cannot be well understood until the time for its fulfilment draws near. The fulfilment of one link in the chain of prophecy, would prepare men for the next. In the above passage mention is made of 'the time of the end' when only the prophecies relating to that time would be fairly apprehended. (See 1 Peter i. 10-12.) The New Dispensation might be spoken of as 'the time of the end.' So John says (1 J. ii. 18.) "Little children, it is the last time." In the book of revelation, V., no one was found worthy to open the book of seven seals, but the Lion of the Tribe of Judah, the atoning Saviour. He obtained for his people the fulness of the Spirit, and under the guidance of the Spirit the book of Revelation becomes a revelation to them of the future destinies of the church. Still the same law holds good, and the successive events need to be approached in time, before they can be seen in their proper outline and significance. And 'the time of the end' in Daniel seems to refer to the time when the closing prophecies shall be fulfilled. We have indications of certain characteristic features of that time, the consideration of which leads to the conclusion that the present is the time spoken of.

"Many shall run to and fro." There never was an age when this was so much the case as it now is, for the reason that there was a time when the facilities for moving to and fro were so furnished to the multitude. Many shall run: they shall have opportunities of moving rapidly, and shall avail themselves, of these. This is the age of emigration. Since the Irish famine, the emigration fever has extended to almost all Europe. There never was such a time of colonization as during the present century. Besides the millions who have gone to the United States, Canada, Australia, New Zealand and Tasmania, multitudes have gone from Europe to the West Indies, to South America, to Africa, to the South Sea Islands, Sandwich Islands, and they are now making their way to Central Africa. Immense numbers of Chinese have migrated to Australia, California and other countries, and many thousands of Indian Coolies have been taken to the other side of the globe. And there never was such a rage for travelling, as there now is. One that had seen many countries, was formerly a *rara avis*; but this has now ceased to be a distinction. And many are very much distressed because they have not been able to get within 500 miles of the North Pole.

"Knowledge shall be increased." This speaks for itself. There never was an age when the means

of obtaining knowledge were brought within the reach of the masses as they now are. Men have become acquainted with the properties of things, and the brilliant inventions of the age dim the lustre of all preceding ages.

"Many shall be purified and made white and tried." The last word here has the same general signification as the others. There will be at that time many who attach the highest importance to a complete conformity to the will of God, and are willing to suffer anything that they may be purified unto the Lord a peculiar people, zealous of good works. They avail themselves of the divine resources brought to their aid in the Gospel, to get the victory over all that has the condemnation of God's word. But the singular thing is that in the very age when many of the people of God are rising to a high conception of what God intends them to be, there is a great development of evil.

"The wicked shall do wickedly, and none of them shall understand." Knowledge is increased, yet the very people who are boasting of their great attainments, have no idea of the revelation about to be made from heaven, of Christ on the throne of glory. The wicked are they who are without the fear of God, and who are seeking their own glory, and who reject the counsel of God against themselves. The measure of wickedness is determined by the measure of light resisted by them.

There is another feature of the times of the end which we should look at.

"When he shall have accomplished to scatter the power of the holy people all these things shall be finished." The scattering seems to be in the sense of distribution. It is not so very long, since the great majority of those who worshipped God in spirit, were confined to a little corner of the globe. The greater part of the world was wrapped in the pall of undisturbed heathenism; and of the rest, corrupt forms of Christianity had the ascendancy. But now the people of God are found in all quarters of the globe. Missionaries have gone forth to all nations, tribes and tongues. Of late they have begun to penetrate to the very heart of China; they are now planting themselves on the shores of the central lakes of Africa. Where are they not found? If a country is mentioned as yet unvisited by missionaries, immediately a mission to that country is organized. Prayer is now offered to God in the name of Jesus Christ, in almost all the languages of men, if not in all.

These are the salient features of the time of the end. Evil men and seducers shall wax worse and wise; and the children of God are growing up unto the measure of the stature of a perfect man in Christ Jesus. Just as in our Lord's parable of the tares and the wheat. The tares and the wheat grow together unto the harvest. The same sun which ripens the latter ripens the former.

But the question is asked, What is the end here spoken of? Is it the end of the Gospel dispensation? What are we to make of the prophecy that "the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea?" "All shall know him from the least to the greatest." "A nation shall be born at once, the earth shall bring forth in a day." "The people of the saints of the most high God, shall take the kingdom and possess the kingdom under the whole heaven." We will endeavour to answer these questions in an early issue.

ROMAN CATHOLIC SCHOOLS.

A CORRESPONDENT of a contemporary asks that the public should aid some Roman-Catholic schools at Bandora, and repeats the assurance so often given that there is no interference with the religion of the scholars: the sisters are only too happy to give them instruction in secular things etc. etc. People should remember what vows these nuns take. They have consecrated all their powers to the advancement of the Church. They live for that purpose and for that alone. As faithful daughters of the Church of Rome, they think very lightly of secular knowledge except as it may help

them to get a spiritual influence over the scholars. It is enough to consider the state of any Roman Catholic country where priests, monks and nuns have had their way unchecked; in every such country the people have been left in grossest ignorance. But that the nuns, monks and priests engaged in education in Protestant countries, find this the most successful means of proselytism, is evident, from the fact that almost all their attention is directed to this. They find many ways of commending their religion to the children committed to their care. The imagination of the young is wrought upon by the religious garb, tone and looks, the tear that is ready to start when any mention is made of those who are not in the true Church, the constant veneration shown to the priests of the Church, the thousand and one modes of showing what they have at heart, all tending to induce in the child the feeling that if it were not for parental restriction some most precious and important things would be shown them. These consecrated servants of the Church think their labour not altogether unrewarded, if they can hinder their pupils from taking a Protestant view of Romanism; they believe that a way is prepared for the Church of Rome in Protestant communities, just in the measure that protestants are brought to give up protesting. The development of Ritualism, and the numerous perversions to Romanism, and the surprising progress of the Church of Rome in England, are mainly due to the altered attitude of English Christians towards Romanism. We ourselves believe that the Church of Rome has been the greatest hindrance to the spread of Christ's kingdom, under the sun; and heathenism is strong this day because the Church of Christ is so sadly entangled with this system, and so fatally hindered in her action by the power and prestige of this so-called Catholic Church. It is the fashion to dispose of every such word as we are now writing, by putting it down to prejudice, narrow-mindedness and jealousy, and men refuse to believe that loyalty to Christ and fidelity to the truth require the most emphatic exposure of a system that is essentially irreconcilable with the truths taught by Christ and his apostles. The idea that there is any spiritual correspondence between the Church of Rome and Protestant churches, is utterly condemned by the Romish Church, which declares every Protestant to be under the wrath of God. We are not imitating the bitterness of Rome, in agreeing that the two systems are irreconcilable; we are simply admitting a common sense view of the matter, and one that is plainly taught in Scripture. Towards Romanists we have no feelings but of kindness. We would think it a very suspicious form of kindness if we saw a man travelling in a road where disaster and danger awaited him, and did not warn him. The most terrible thing about the bondage of Romanists is that they are taught to consider it a very great sin to doubt, to enquire even as to the validity of religious claims. We know of no other system where "the faithful" are delivered into such utter and hopeless captivity. A gentleman who had formerly been a Roman Catholic priest told us that when the first doubts came into his mind he suffered inexpressibly because he had been taught to believe that such doubts were most culpable, and were to be confessed with the greatest self-loathing and to be atoned for by severe penances. Any one can see what a fearful engine of power is here, to keep in hopeless bondage those who once have become identified with the system. Let God be true though every man a liar. We should think ourselves unfaithful to God and to the highest interest of our fellow-men, if we did not do what in us lies to expose the true nature of this system. We mourn from the bottom of our heart for the myriads on myriads of our fellow-creatures who are by this system cheated out of the glorious inheritance purchased for them by the blood of Christ. And we beg of our Protestant friends, who often pray, Lead us not into temptation, not to put their children, where they will be daily tempted to think less of the faith of their parents, and yield their hearts to Romish influences.

This educational work is the Mission work of the Church of Rome.

THOUGHTS ON THE GOSPEL OF JOHN.

"A man can receive nothing, except it be given him from heaven." iii. 27.

John the Baptist is speaking. He is speaking of the spiritual power by which souls are won to Christ through this or that man's ministry. His disciples were troubled because the bulk of the people now sought the ministry of Jesus instead of that of John, and were baptized by Jesus or rather by his disciples. We are not to suppose however that John was deserted. The "many waters" (Gr.) of 2. 23 shows that he had selected a place where there were many springs of water, for the accommodation of a multitude. It is good for a minister of the Gospel to be well-persuaded that the only fruit that is of any account is the fruit that God gives. 'No man can come to me except the Father who hath sent me draw him;' so it is a vain thing to attempt to draw men to the Gospel except by Gospel methods, by those that God is pleased to employ. We see the necessity of abandoning all worldly motives in seeking to win men to Christ. We see the necessity of setting forth the claims of God with the same uncompromising fidelity shown by Christ in the Sermon on the Mount. We see the necessity of teaching the utter bankruptcy of men of all degrees, as Christ did in the house of Simon the Pharisee. We see the necessity of preaching entire consecration, as our Lord did to the rich young ruler. We see the necessity of declaring that except a man be born again he cannot see the kingdom of God. We see the necessity of proclaiming that there is immediate forgiveness of sin to those who heartily trust in Christ for salvation. And we see the necessity of announcing the gift of the Holy Spirit as available for all who sincerely ask for it. "This is eternal life that they may know thee the only true God and Jesus Christ whom thou hast seen." The truly successful ministry is therefore one in which Christ is faithfully exhibited. The converts we want are those who are given us of God, and who are sure to have with them indications that they are given of God, showing the work of God in their hearts. A man who is "minding earthly things" while he professes a desire to be a follower of Christ, does not bring with him the true token. If we find out what is chiefly swaying the heart of a man, and find it to be something very different from the Gospel, we know that the attraction of the cross has not yet been realized by him. It is important to observe that this remark is made in connection with baptism; and we learn from it that baptism in the name of Christ is only to be given to those enquirers who, we have reason to believe, are taught of God.

But the text may be used more generally. We have abundant authority from Scripture for the statement that every good thing, every thing worth having, is from God, and none the less so that it has been obtained through our own exertions. "Who maketh thee to differ? What hast thou that thou hast not received? Why then glory? Every good and every perfect gift is from above. Of Him, through him and to him are all things." There is a great deal of glorying, a great deal of self-laudation, expectation of praise, resentment of criticism, even among reputed Christians, making it evident that they have not heartily received the truth that there is none good save one, God, and nothing good but what comes from him.

It is not always pleasant for one whose ministry is without visible fruit, to find in the neighbourhood some Spurgeon with a membership of five thousand. What shall he do? Let him first heartily rejoice that God has given to some man such power to influence for good. Let him in the next place be heartily willing to be thought little of all his life long. Third, let him have an earnest desire to glorify God, in any way that God shall appoint. Some men have lived and died without fruit among their contemporaries, but their ex-

ample has borne fruit ages afterward. Fourth, let him covet earnestly the best gifts. Fifth, let him seek to be as much like Christ as possible. There is a certain kind of fruit (in the vineyard of the Lord) that wins the regard of men. The power of the Lord that causes a man's words to be like barbed arrows in the hearts of men, invests the preacher with a kind of greatness that many covet without being aware that the good of souls is not so near their heart as the honour of the employment. This is a snare to many. God chooses the things that are not, the things that are confessedly impotent, that the power may be seen to be of God. Let us have the spirit manifested by John the Baptist, who was willing to vacate a position higher than that of Spurgeon, and shrink into insignificance before the Master. Moses in early life was willing to sacrifice magnificent prospects for his people's sake; but they would none of him and he had to flee into the wilderness. There he remained for forty years without converting even his wife, as is evident from her determined opposition to the circumcision of the children. God had the very highest work in reserve for him, yet treated him for forty years as though he were good for nothing but to look after a few sheep. Who knows what hidden ones God has, in undreamt of places, whom he will yet mightily employ in the great battle of the Lord God Almighty. Is xlix. 2.

NOTICE.

Received Rupees 10 for Rev. Narayan Sheshadri's Famine Relief Fund, from Egutpoora, for May.

Epitome of News.

SATURDAY, JUNE 2.

—Sir John Corbett, Commander-in-Chief Indian Navy, landed yesterday.

—A contemporary says: "The death, by cholera, of the Rev. Jas. R. Haswell, M. A., of the American Baptist Mission, Moumein, is announced, and Burma has suffered an irreparable loss. His thorough knowledge of the language of the country, and his intimate acquaintance with the manners and customs of the people, made him an acquisition in the mission field, as also a strenuous helper in the furtherance of education in that Province. Mr. Haswell had been appointed examiner in Burmese for the Government Scholarship, and also for the Calcutta University examination. He had very recently at the especial request of the Educational Department, passed through the press a Geography and an Arithmetic in Burmese, both of which are valuable books for the purpose they are intended to serve; and he was hard at work in retranslating the Bible. These duties, together with his extensive and active mission works, made his labours very arduous. No work was too small for him. He did not despise the dullest intellect, his bearing towards his inferiors was marked by the most polished delicacy, and he was gentle and patient in argument even with the most intolerant."

—The *Madras Mail* says, a-propos of our remarks about Sayed Ahmed Khan's proposed orphanage: "But why should not Mahomedans and Hindoos defend their children against an aggressive and exotic religion? Would Christians long sit idle if their children were liable to be brought up by Hindoos or Mahomedans keenly anxious to secure the children's perversion? Non-Christians are as entitled to indulge in parental solicitude for their offspring as are Christians."

Why should not editors read the remarks they criticize? What we drew attention to was the fact that a Mahomedan was so anxious that Hindoo children should be conserved to Hindooism. The Koran teaches that idolaters are all doomed to perdition, and Mahomedans accordingly make daily converts from Hindooism.

MONDAY, JUNE 4.

—*Bombay Church Chronicle*: "Nearly a hundred persons have been baptized in the Brahmapuri Mission, Kolhapore, within the last six months. Two of these who have been added quite lately promise to be rather important converts. One is the owner of thirty-two villages, in which he says a large number of converts may be gained if the work can be taken

up. The other is a "medicine-man" of great repute in the neighbourhood, and with consequently a considerable influence. Shortly before his baptism he told Mr. Taylor, with great satisfaction, that he had bricked up the little niche in which his household idols stood, and thus buried them with the words: "You be still there!"

—On Friday last there was an attempt to rob at the Bank of Bombay. The *Times of India* says: "The soldiers of the 20th Native Infantry were being paid, and the money was being counted as usual on carpets on the floor. A man was seen to deliberately take up a bag and walk away with it. He was at once seized by A 95, and it was found that he had taken a bag containing Rs. 970 which was intended for the pay of the E company of the above named regiment. The man was at once taken to the police office, where he said he came from Jubbulpore; but he has been recognised as one of a Bundelcund gang who are at present encamped at Bhosawul."

A 95 is a detective, placed there at the instance of the Tramway Company, who had lost money there.

—A crisis is said to be impending in the Bellary District. The number of persons on relief works on the 19th ult., was 238,179, being an increase of 35,524 in the week ending on that date. The Board of Revenue justly call this "enormous." The increase seems to be general, and is attributed to the "more intense pressure of the famine." The number in receipt of gratuitous relief rose in the same week from 120,917 to 132,394, the increase being "almost entirely among young children." Up to date 59 lakhs had been sanctioned for the relief of the District, out of a total of 154½ lakhs for the whole Presidency.

TUESDAY, JUNE 5.

—Mr. H. F. Purcell, barrister-at-law, died yesterday afternoon, after a few hours' fever.

—*Bombay Gazette*: A private of H. M.'s 18th N. I., who went on a plea of shooting to the bank of the river Sookee at Dhoolia, committed suicide by shooting himself.

—Same; Lahore, 4: "The Amir has ordered all Afghans in the British service either to leave that service or to remove their families out of his country. Traders from British territories are not allowed to enter Cabul, and all intercourse with Peshawur is strictly prohibited."

—Prof. George Coleman of Philadelphia has built a balloon eighty-five feet high and fifty feet in diameter, which is to be inflated with hot air from a furnace located in the basket. After experimental trips he promises to make one across the Atlantic, starting from Cape May in July.

—*Bombay Gazette*: "We hear that the Directors of the Bombay Tramway Company have sanctioned and sent out directions for the extension of the line to Girgaum."

—The Ahmedabad *Hitechhu* reports a lecture delivered in that city on religious reform:—Pandit Shamjee Krishna Varma, who is a disciple of Swami Dayanand Saraswati, delivered a very interesting lecture in Sanskrit on Friday week in the temple of Dholeshwar Mahadeva before a large audience, including many shastrees and puraneeks of Ahmedabad. The learned Sanskritist, after saying a prayer to God, introduced himself to his hearers, and defining and explaining the meaning of the term Arya, very cleverly remarked upon several contrary propositions interspersed in our religious books by the then Brahmins for the sole purpose of accomplishing their own selfish ends. He cited authorities to prove that even a member of a Sudra caste had every right to study the Vedas to which he was barred by the Brahmins of old, who simply looked to their own interest, and that a Brahmin would, at a certain stage, be easily turned out a Sudra and a Sudra a Brahmin, and so on. He very ably exposed the deceitfulness of the doctrines of the different sects of the Hindus, and of the Brahmins of the present time in general, and strongly urged the extirpation of early marriages, the caste system, and the various forms of Hindu religion now in force. It was a matter of great surprise to see, that though the pandit earnestly solicited his hearers not to disturb him while he was lecturing, several shastrees, proud as they are of their little learning, and ever ready to throw obstacles in the way of others in order to show to the ignorant that they possess better knowledge, manifested their rudeness in interrupting him very often. Such a contemptible policy encouraged a very corpulent lunatic of their class, hardly deserving the name of a Brahmin, to bellow as a beast for some time. At the usual service on Sunday following, the pandit gave a very instructive sermon in the Prarthana Mandir before an unusually large audience. He commenced with explaining the meanings of the words Om and Atha inserted in the beginning of

every sutra and mantra, and renounced idol worship and the incarnations of God, and disclaimed Vedantism and the different sectarian doctrines of the Hindus in a very effective manner, inculcated the worship of the one true God, the Heavenly Father and Preserver of the whole Universe. We are glad to be informed that he shortly intends proceeding to Europe for his further studies, and we wish him every success in his laudable undertaking.

—The *Madras Times*:—"With regard to Missionary effort in heathen lands, how many times do we hear the cuckoo cry about looking after the white heathen at home, and of telescopic vs. microscopic Christianity! The fact is,—and it has been so from the beginning, when a poor and obscure sect of Christians, previously supporting their own ministers and communions, sent the first missionaries to India,—it is precisely those people who have laboured hardest and have given most largely for the conversion of the white heathen who are anxious for the conversion of the less fair pagans. We have no hesitation in saying, that if the subscription lists of Missionary Societies were examined it would be found that at least ninety or ninety-five per cent. of the subscriptions given in England represented the highest and most sacred form of benevolence—viz, that which is given from the purest of motives and at the sacrifice of some comfort or necessity. The people who are kindest in their own family circles or business concerns are those who are most solicitous for the comfort and welfare of such as have no absolute claim upon them, whether these be human beings or dumb animals. Such men and women first do their duty, whatever it be, and then go on to do other things. Out of nothing nothing comes. Men whose hearts are as hard as the nether millstone, whose natures are intensely selfish, can no more be expected to take part in acts of benevolence than the leopard can change its spots or the tiger get rid of its claws. By the way, Indians might bear in mind that it is the missionaries they are indebted to for the beginning of the vernacular press."

—The member for Jerusalem, Youssouf Zia Effendi, was the first deputy who mounted the tribune in the Turkish Parliament and made a set speech. More than that, he was the first subject who peacefully, yet successfully, opposed a decree of the Caliph. Other members had talked from their places; the member for Jerusalem, young and inexperienced though he was, first ascended the rostrum. "The honorable member for Constantinople, his Excellency Ahmed Vefik Effendi, tells us," said he, "that he is our president. But," continued Youssouf Zia Effendi, "who made him so? Who made him so?" he reiterated, in a tone of indignation, continuing to speak for twenty minutes in opposition to the motion for the reelection of Ahmed Vefik Effendi to the speakership. Reelected eventually, however, the latter was upon a division. But for all that, in the sense of many who heard the speech of his antagonist, the member for Jerusalem had, by his twenty minutes' speech from the tribune, given the first shock to despotism at Constantinople.

—There were 28 fatal cases of Cholera yesterday in this city.

—The Madras Government's plan for trying the effects of the famine ration on the inmates of a jail does not meet with the approval of the Deputy Surgeon-General of the Presidency. Dr. Van Someren writes:—"Feeling assured that 1lb. rice with the usual proportion of condiments is altogether inadequate to meet the requirements of the human body, I am unprepared to recommend that any prisoners be subjected to such an insufficient diet even for a few weeks. The experiment is already being made with the poor, some of whom might be kept under close observation, and deterred from getting other food than that which is provided for them, but care should be taken that only those who can bear the experiment be chosen as its subjects."

—*Overland Mail*, May 18: Judgment by the Privy Council in the Folkestone Ritual case has left a great deal for the Church of England to discuss. Mr. Tooth and those who act with him will be quite unconcerned, because they have a law which guides them which is altogether superior to the civil power. The use of vestments and the employment of the crucifix are condemned finally. A compromise as respects the eastward position and the use of wafer is established by the judgment.

Letters from Jamaica state that on the arrival there of the Rev. Charles Edward Hodson, who had come out to join H.M.S. *Aboukir*, to which he had lately been appointed, he announced that he had joined the Roman Catholic Church. There were several Romish priests among his fellow-passengers on board the mail-boat.

A wonderful find of old coins is reported from Fifeshire. While workmen were engaged clearing out

a drain on the estate of Montrave, six miles from Cupar Fife, they came upon a large stone, which was found to cover a copper vase containing the extraordinary number of 10,735 silver coins, dating from and before the thirteenth century. Some have the names David and Margaret on them. The coins are now in the possession of Mr. Gilmour, the proprietor of the estate.

Forest fires are making great ravages in North-Eastern New York, Long Island, Massachusetts, New Hampshire, Maine, Pennsylvania, Canada, and near St. John, New Brunswick. A large part of the White Mountains is in flames. The summer hotels are in danger, and the railways are interrupted. A great number of mills and dwellings have been destroyed, and hundreds of persons are destitute.

The permanent International Exhibition in Philadelphia was formally opened by the President of the United States on May 10.

An incident which occurred the other day, on the occasion of a dinner given by the President of the United States in honour of the two Grand Dukes of Russia on their visit to Washington, will interest Sir Wilfrid Lawson. It was, says the Washington correspondent of the *New York Tribune*, noticed that by the plates of President and Mrs. Hayes there were no wine-glasses. It has been learned from those having charge of the arrangements for the dinner that Mrs. Hayes at first absolutely opposed having any wine at the dinner at all, as she is "a strictly temperance woman," and the President himself is equally abstemious; but Col. Casey, master of ceremonies at the White House, and the officers of the State Department accustomed to have charge of like ceremonials, explained to Mrs. Hayes that the Russian guests had really little conception of what a coldwater dinner might be, and would probably misconstrue the absence of wine. Mrs. Hayes reluctantly consented that wine should be provided for the rest of the guests, but she positively informed Col. Casey, who is Commissioner of Public Buildings and Grounds in place of General Babcock, and who will have charge of all State ceremonials at the White House, that hereafter, when citizens of the United States are entertained at the White House, the arrangement must be made to exclude wine.

—*N. Y. Evangelist*; Philadelphia: "Mr. Murphy began his work here in the Bethany church, with a house full, and fuller from night to night, until the overflow forced the friends to secure the spacious Concert Hall, which has now for some weeks been the centre of effort. But there was soon even a larger overflow at Concert Hall, which wrought to the larger advantage of the use of the churches for other meetings, and so the city was permeated. And soon the city could not hold the interest, and it ran over into the region around, and especially into the neighboring city of Chester and other parts of the county of Delaware, which is pretty much an outlying district of Philadelphia. By count two weeks ago more than 60,000 persons in the city had taken the pledge of total abstinence, and in Chester 2000, making in the latter case nearly one-tenth of the population. Six hundred also in Media, the shire of Delaware county, with a population of 2100; and in Wilmington, Del., nearly 2000 for the inauguration of an effort. It is true that many of the takers of the pledge are people of sobriety, and give their names for example and encouragement. But the strength of the work is with the intemperate who so much need a Christian basis of reform, and the mightiest success is with them. It is yet too early to speak of its final effect upon the drinking houses, but there are doubtless in that quarter "great searchings of heart."

WEDNESDAY, JUNE 6.

—*Indian Chr. Herald*: "A united meeting of Hindus, Mahomedans, and Native Christians, was held lately at Monghyr, to protest against the recklessness with which grog-shops are sometimes permitted to be opened. These shops were universally deprecated as public nuisances."

"It appears that while Egypt is professing to the world to be anxious to suppress slavery, the sale of slaves takes place in the territory of the Khedive with the authority of his Government. The other day 300 women were publicly sold at Cairo by an order of the Egyptian Government. The British Government has been moved to enquire into this matter."

"More than a million copies of the Bible in English are printed every year, this gives five copies for every minute of working time. More copies of the sacred Scriptures are demanded in the English tongue than in the languages of all the other nations of the world."

—The sad news has been received that Lieutenant Hobday, of the Company of Sappers and Miners,

now marching from Dehra Ghazee Khan to Quetta, shot himself on Thursday last at a place called Famil-pore. Verdict, temporary insanity.

—On Monday night, about 11 o'clock, a man, named Shaik Ali Dada, was stabbed in the abdomen by a Mahomedan mendicant, named Goolam Mahomed alias Hajee Sahib, at Gogaree Mohola, on the verandah of the house of Jooma Mahomed. Shaik Ali died in two hours. The murderer was arrested.

—*Home News*: The Rev. A. Tooth has returned to Tatcham, and on Sunday last, May 13, administered the sacrament to a large congregation.

"A number of priests have been landed with the Turkish troops at Soukhum Kale for the purpose of preaching a religious war among the revolted Circassian tribes.

—*Friend of India*: "The *Sunday Mirror* quotes a paragraph regarding the establishment of a Home for unfortunate women in Bombay, which has been in existence but a few months and has six women and two children as inmates. And our contemporary is led to comment on the miserable condition of many women of the class in Calcutta, and adds, "yet there is no organisation to reclaim them." And after telling us what is being done in Bombay, it concludes, "our Christian brethren have benefited Native society in so many ways, why should they not make an attempt in this direction?" The *Mirror* is probably aware of the almost—if not quite—insuperable difficulties in the way of establishing a Christian Home for Native unfortunates. Is it such a Home that has been established in Bombay? We suspect not; and if the Bombay Home is intended primarily for Christian women, does not the *Mirror* know that a splendid example has been set to the Native community of Calcutta by the almost marvellous efforts of a Christian lady for the salvation of fallen women in Calcutta? There are caste and other reasons which make it improbable that much could be done for Native unfortunates by Christian agency, at least by means of a Home. But the Brahmos and other Native philanthropists have only to look at what has been done by Miss Fendall and her co-workers, and then "go and do likewise" for their own countrywomen."

THURSDAY, June 7.

—*Times of India*: "We regret to announce the death of Mr. Henry Gamble, Official Assignee, Insolvent Debtors' Court, at Poona, at seven o'clock yesterday morning of dropsy."

—*Bangalore paper*: "The Ayengar convert case was heard in the Court of the Deputy Commissioner at Mysore on Friday, and was adjourned until this afternoon (June 4). The Court was crowded with the European and Hindoo community of the station. The excitement is partly owing to the youth being a tri-mark Brahman (the most influential local caste?) but also in a great measure to the fact that the convert is the first Brahman who has ever been baptized in the city. The convert underwent a severe examination with regard to his knowledge of the Bible and the Christian religion, and answered as well as, if not better than, the majority of English boys of his age would have done."

—*Bombay Gazette*: Rajkote: While Surgeon Parker was out shooting yesterday with Surgeon Barron, the barrel of his gun burst, shattering the palm of his left hand, and necessitating amputation at the wrist.

—It is said that there are 16 white men and one woman on an island adjacent to New Guinea. Some Natives of the neighbourhood have given notice of it, and search is to be made.

—The Pundit Dyanund Saraswati has been lecturing at Lahore with a good deal of success.

—*Bombay Gazette*: We hear that Mr. F. D. Parker, acting Superintendent, P. and O. Company, has prohibited the separatists from holding any further meetings at the P. and O. Library. A correspondent complains that a "device has been adopted to effect this end, and also to induce the separatists to resign the place where they have been hitherto accustomed to hold their weekly meetings. A charge of Rs. 20 a night, or Rs. 160 per month, has been levied, if they desire to continue their services as usual. Of course, being unable to meet this heavy demand, they have been constrained to relinquish the P. and O. Hall and betake themselves entirely to the Zenana Mission house. The late lamented and worthy Captain G. F. Henry was a Roman Catholic, but a most liberal-minded man, and it was he who allowed the use of the P. and O. Co.'s library room for the separatists." It appears that the above statements are not correct. The only charge is to be for gas. The meetings referred to are evangelistic and not denominational.

—*Indian Daily News* On the 30 ultimo, a similar case (to that of Miss Donnelly,) was tried before Sir W. Herschel, Magistrate of Hooghly, where a head constable, being charged with having posted a letter with a defaced stamp, stated that he gave his letter not to his cook but to a peon in the postal department, with two pice for him to buy a stamp, affix it to the letter, and post. Two constables came forward to corroborate the statement made by the head constable. Sir W. Herschel, on the evidence before him, sentenced not the head constable, but the peon to three months' rigorous imprisonment.

FRIDAY, JUNE 8.

—We acknowledge with pleasure receipt of the *Indian Travellers' Guide* for June. It is published with Map for 8 annas.

—Prof. Loomis, of Washington, who has closely studied electrical phenomena, claims to have communicated with an assistant twelve miles away by means of an aerial current. The current was reached by flying kites a certain height at each point, the string used being copper wire. When both kites had attained the same altitudes or the same current, messages were sent and received at the distance mentioned by an instrument at the ground end of the wire, the only connection being the atmospheric current between the kites. This may effect a revolution in the present system of telegraphy over short distances.

—*Pioneer*: "The city well at Edwardesabad has just been reconstructed on new principles, and a portion of its newfangled gear consists of India-rubber fittings. When the well was ready crowds of thirsty Hindoos came and gazed at it and then went sorrowfully away without drawing its life-giving water. Days went by and the heat increased, but still the well was unused. At last the municipal committee held a meeting, and suffering Hindoos were asked what complaint they had to make about the well. They then humbly represented that India-rubber, being elephant's skin, was leather, and that so long as the water was contaminated by this objectionable substance, they would rather die than drink it. No amount of argument would convince them they were wrong." The matter has been referred to the decision of a pundit at Benares.

—Mr. W. B. Muloch, B. C. S. has killed two tigers in Salsette within the last fortnight.

—It is reported from Jeddah that the Turkish Government has issued orders strictly prohibiting the importation of slaves, and has resolved to abolish the slave trade altogether.

—Deaths last week, 747. There is a good deal of Cholera this week.

—The *Str. Avoca* with English Mails for Bombay, left Aden yesterday, 1 P.M.

Miscellany.

—A missionary in Montevideo, S. America, relates as follows:

An aged blind brother, who for three years has not failed to be in his place in the house of God at all its services, except when providentially detained, gave this experience.

"As I began to feel the weight of years, I was very earnest in following the teachings of the Roman Church. I placed nearly all my savings in the Society of St. Vincent de Paul, so that both my body and soul might have a claim to be comforted by its members and ministers when decrepitude and approaching death should make their aid necessary. But, with all my giving and doing, I did not feel any nearer to God. I had no sense of the Lord's love towards me. I had no sense of the Lord's love towards me. I had no settled peace. While I was trying as they taught me, to do something for religion, religion did nothing for my poor soul that, long ago weaned from the world, was longing for something real to lay hold upon and be at rest. At length divine providence led me to this church, and the very first time I entered it I was struck by hearing the pastor pray to God as if he were speaking to a father that surely listened to him and loved him; for he asked God himself to give him certain things, and was grateful for having received certain others, that were the very things my heart longed for. I got my friends to read the words of the Saviour himself to me, and to-day I am happy in the possession of the forgiveness and love of Jesus my Redeemer.

"It has pleased God to take away my sight. All this world is now dark to me, dark all the time; but I have a light in my soul that makes me happy for it is far better than the light of the sun, which I shall never see any more." After saying some affecting things about Brother Thomson's approaching absence from the work for a season, he sat down, leaving many of the congregation in tears. The evident sincerity and tranquil happiness of this poor old blind man, who had voluntarily given up the savings of his life-time, deposited in the Pope's bank of St.

Vincent de Paul, in order to find in the true Church of God that peace which Roman Catholicism could not give him, made a profound impression on all who heard his simple testimony.

An intelligent middle-aged man spoke in substance as follows:

I never had any religion at all until this week of prayer. Even when a boy I had no reverence for those things that my parents looked upon as sacred, nor any comprehension or love for the doctrines of the Roman Church, which they obliged me to learn at school. They succeeded in getting me to confess to a priest only twice during all the years that I was under their control, and I have never dreamt of doing so since I have been my own master. I looked upon Romanism as a profitable farce, sedulously propagated by the priests; but until lately I did not know that it was a lying distortion of the true religion of Christ. The influence of an acquaintance brought me to this Church, where the impostures of Rome are exposed, and the word of God is preached in its own blessed simplicity. This led me to study the Bible, and compare it with the Roman Catechism. I was soon convinced of the truth, but I was not converted. On the first night of the Week of Prayer I rose up as a sinner seeking peace, and I went home praying for it. On Thursday night God gave it to me. I had retired to try to sleep, but I could not; my soul was shrouded in darkness. I was oppressed with a heavy load that seemed lying on my heart. In this depressed state I still kept praying to God for mercy, and in his infinite compassion he heard me. I saw Jesus as my loving Saviour. He seemed to hold out his arms to me and say, "Come." My heart answered the gracious call, and there, in the darkness of the night, I received a blessing that before I could not have understood, and that now I cannot explain. The joy that was in my heart made me weep a long time in silence. Brothers, I am truly happy, and I pray God, and ask you to pray for me, that I may be kept faithful in this holy religion.—(*Chr. Adv.*)

Woman's Work:

A few years ago it was my privilege to meet with a lady who had long been noted for her consistent Christian walk; one to whom all classes came for help in difficulty. Having had the subject of "Living by Faith" much brought before me, and feeling that some who professed to do so were decidedly burdens on their friends, I asked this lady her thoughts on the matter. Though not the words, this was the substance of her answer.

"My dear friend, I believe there are but few whom the Lord calls to give up all their property, and rest entirely on Him for their daily supply. If they are so called, it must be between themselves and God alone. For if they once let it be known that they have no means but contributions from relatives of Christian friends, then it is, in fact, throwing themselves on their liberality under the garb of Faith in God. They do not mean this at the time; but this is how it acts on them and their friends. Never be induced to take such a step from the example of others. If God wills it in your case, He will make the way so plain that as an obedient child you can have no hesitation; and then you may expect a blessing, and will undoubtedly receive it."

Four years passed and this friend was called home. Then it was found, from a diary she had left of the Lord's temporal gifts to her, that for more than ten years she had had no certain means of support, having given up for the Lord's work the small income she had inherited from her father. But mark this, not her most intimate friends had ever known this. It was indeed done to the Lord only. This makes her advice to me the more pointed. Her diary shows that though her faith was often tried by a nearly empty purse and larder, still she never was allowed to want. The Lord always sent the needed help, and more, through Christian friends who believed her income to be small and wished to aid her in receiving Christian workers, and giving help to the necessitous poor, who found in her a wise and liberal friend.

Selections.

STORY OF THE ENTOMBED COLLIERIES.

A SCENE as tragic and heroic as any that can be presented by the war now about to commence has, during the last week, been enacted in the depths of a Welsh colliery. Day by day the public interest and excitement have increased. The story will be for ever memorable in the annals of mining.

It was on Wednesday evening, April 11, that, in the Tynenydd Mine, near Pontypridd, the men were on the point of leaving their work, when a roar of rushing water was heard. They at once fled, and many of them succeeded in gaining the shaft of the mine, and escaping to the surface. But fourteen men and boys were found to be missing, and volunteers at once came forward to descend the shaft. A mine of this kind is a labyrinth. From the perpendicular shaft, tunnels are cut horizontally, or at gentle inclines, and from these again smaller galleries, or headings, penetrate the coal right and left. The water had broken into the mine from the abandoned workings of an adjacent mine, and, of

course, it flowed rapidly into all these "stalls," "headings," and "roadways," until it found its level.

The volunteer party at once ascertained that all the workings within a few hundred yards of the bottom of the shaft were filled with water, and it was natural to conclude that the missing fourteen men had all been drowned. But a knocking was soon heard, as if from some men who were imprisoned behind a wall of coal; and the volunteers at once set to work to cut through this wall, which was conjectured to be about a dozen yards thick. The men within worked from their own side, and in a few hours the partition had been so far reduced that the two parties could speak to each other. Coal, it is said, is a good conductor of sound, and the men within could describe their condition and say how the water was gradually approaching them.

At length one of the men inside struck through the wall, and then a new and sudden terror arose. A violent explosion followed, like that of a cannon, and when this had passed it was found that one of the men inside had been jammed into the hole which had been cut and was dead. The explosion was not one of gas, and it was soon evident what had happened. The water had flowed in so rapidly that the air in some of the "headings" and "stalls" had not time to escape. It had, consequently, been compressed by the water, and the "stall" had been converted into something like the reservoir of an air gun. As air resists compression, one result was to hold the water back, and thus to give the men who were imprisoned a chance of life. They were living in an air receiver, composed of coal on one side and water on the other.

But the moment a hole was made in the coal the trigger of the air-gun was pulled, and the unfortunate man who was in the opening was shot out like a bullet. It is a wonder others were not killed, but the remaining four men were happily rescued.

Previous to there appearing any chance of their escape, they had sung together in their dark dungeon of coal, as a last farewell hymn, in Welsh, the words:—

"In the deep and mighty waters
There is none to hold my head,
But my only Saviour, Jesus,
Who was slaughtered in my stead.
He, a friend, in Jordan's river,
Holding up my sinking head,
With His smile I'll go rejoicing,
Through the regions of the dead."

Knockings, however, were heard further on, and it became evident that the other nine men missing were in the same perilous condition. They were, moreover, worse off, for the wall behind which they were imprisoned was in a "heading" which was flooded, and nothing could be done to relieve them until the water had been reduced by pumping. Divers were sent down, and at great peril of their lives tried to advance through the half mile between the bottom of the shaft and the imprisoned miners.

But they were obliged to relinquish their effort, and it was not until Monday, April 16, that it was possible to commence cutting through the wall of coal. In this instance the thickness to be cut through was about forty yards, and as the missing men had been without food for five days, it was most improbable they could work at their own sides of the wall. All that could be done was for relays of men to be working night and day, in narrow galleries three feet high, gradually diminishing the distance between themselves and their comrades.

They had to do this, moreover, at the cost of imminent and obvious peril to their own lives. The water having once broken into the mine, it was impossible to be sure it could be kept under by pumping; and even if they reached the prisoners, it was too possible that another explosion of air might be fatal to the rescuing party, while the water within, relieved from pressure, would drown those for whom all these efforts were being made. It was a kind of forlorn hope, and the bravery which sustained it, deserves as much honour as any deed of arms.

At length the hole was made through the coal, and the rescuing party had to lie down in the narrow passage, three feet high and two feet wide, while an explosion passed over them, of compressed air. And suddenly a new enemy appeared in an outbreak of gas so formidable as to extinguish all their lamps. They had no resource but to turn back and make their way up to the shaft.

Seven volunteers then came forward and offered to make another venture at the risk of their lives. After superhuman exertions for some hours they succeeded in bringing up safely out of the mine four of the entombed colliers and one boy, all of whom are expected soon to recover from their long fast. The other missing miners cannot be alive at this

time. The greatest rejoicings prevail all through Wales at the rescue of these five colliers.

The whole nation may be said to have been on the tiptoe of anxious expectation about the rescue of these miners. The Queen telegraphed on April 20, "The Queen is very anxious for the last accounts of the poor men in the mine. Are they saved?" The same evening a telegram announcing their safety was put up in the House of Commons, and 200*l.* was collected for the rescued and their rescuers. Numerous prayer-meetings have been held throughout Wales for their deliverance, and thus prayer has been answered in their escape on April 20.—(*Chr. Herald.*)

LOOKING UNTO CHRIST.

BY REV. C. H. SPURGEON.

It is my desire to preach the gospel so plainly that a child may understand me, and I do not know how I can do that better than by telling you how I found Christ myself.

I had been for about five years in the most fearful distress of mind, as a lad. If any human being ever felt more of the terrors of God's law, I can, indeed, pity and sympathize with him. Bunyan's "Grace Abounding" contains, in the main, my history. Some abysses he went into I never trod; but some into which I plunged he never seems to have known.

I thought the sun was blotted out of my sky,—that I had sinned against God that there was no hope for me. I prayed—the Lord knoweth how I prayed; but I never had a glimpse of an answer that I knew of. I searched the Word of God: the promises were more alarming than the threatenings. I read of the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the Gospel. I was in a Christian land, I had Christian parents; but I did not fully understand the freeness and simplicity of the Gospel plan.

I attended all the places of worship in the town where I lived, but I honestly believe I did not hear the Gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what use was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached the law; but what was the use of ploughing up ground that wanted to be sown? Another was a great practical preacher. I heard him, but it was very much like a commanding officer teaching the manoeuvres of war to a set of men without feet. What could I do? All his exhortations were lost upon me. I knew it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved"; but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been the goodness of God in sending a snow-storm one Sunday morning when I was going to a place of worship. When I could go no further, I turned down a court, and came to a little Primitive Methodist chapel. The Primitive Methodists are a very useful body, taking the poorest of the poor, and lifting them up from the dustheap to sit among princes. In that chapel there might be a dozen or fifteen people. The minister did not come that morning: snowed up, I suppose. A poor man, a shoemaker a tailor, or something of that sort, went up to the pulpit to preach.

Now, it is well that ministers should be instructed; but this man was really stupid, as you would say. If a man could have spoiled a sermon, he would have done it. He was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was, "Look unto me, and be ye saved, all ye ends of the earth." He did not even pronounce the words rightly, but that did not matter.

There was, I thought, a glimpse of hope for me in the text. He began thus: "My dear friends, this is a very simple text indeed: it says, 'Look.' Now, that does not take a deal of effort. It ain't lifting your foot or your finger; it's just 'Look.' Well a man need not go to college to learn to look. You may be the biggest fool, and yet you can look. A man need not be worth a thousand a year to look. Any one can look; a child can look. But this is what the text says. Then it says, 'Look unto me.' Ay," said he, in broad Essex, "many on ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves. Some look to God their Father. No; look to Him by-and-by. Jesus Christ says, 'Look unto me.' Some of you say, 'I must wait the Spirit's working.' You have no business with that just now. Look to Christ. It runs, 'Look unto me.'"

Then the good man followed up his text in this way: "Look unto me; I am sweating great drops of blood. Look unto me; I am hanging on the cross."

Look; I am dead and buried. Look unto me; I arise again. Look unto me; I ascend; I am sitting at the Father's right hand. Oh, look to me! look to me!" When he had got about that length, and managed to spin out ten minutes or so, he was at the length of his tether. Then he looked at me under the gallery, and, I dare say, with so few present, he knew me to be a stranger. He then said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued, "And you will always be miserable—miserable in life and in death—if you do not obey my text. But if you obey now, this moment, you will be saved."

Then he shouted as only a Primitive Methodist can, "Young man, look to Jesus Christ; look now!" He made me start in my seat; but I did look to Jesus Christ, there and then. The cloud was gone, the darkness of five years rolled away, and that moment I saw the sun; and I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me that before! Trust Christ, and you shall be saved. It was, no doubt, wisely ordered, and I must ever say,—

"E'er since by faith I saw the stream
His flowing wounds supply,
Redeeming love has been my theme,
And must be till I die."

To put the Gospel into another shape. One asks, "May I believe in Christ?" though the command is plain. Did you ever hear a man say, "May I keep the Sabbath?" "Have you any qualms of conscience about keeping the Sabbath?" You say, that is a commandment. Well, I have you there—"This is His commandment, that we believe in Jesus Christ."

There must be no question about a man's right to do what God commands him. You are commanded to believe in Christ: "Look now." The commission of ministers is to "Go into all the world, and preach the gospel to every creature." Are you a creature? If you are not a creature, you are exempt, but not till then. "Believe on the Lord Jesus Christ, and thou shalt be saved." Now, if God commands every creature to do that, He commands you to do it, and what He commands you to do, you may do: you admitted that just now. Therefore you have a right, because God commands you, to trust your soul to Christ.—(*Chr. Herald.*)

THE BOSTON TABERNACLE.

The following testimonies, gathered from varied sources, will show the progress of the religious movement in Boston which is now radiating from the Tabernacle and the labours of Messrs. Moody and Sankey there:—

Rev. Joseph Cook, in his preliminary talk at the Monday Lecture of April 2, made lengthened reference to the ramifications of the work. We quote the following:—

It deserves to be mentioned that religious visitation from house to house, and especially among the perishing and degraded, is now going forward in a hopefully thorough manner in Boston. I hold in my hands a statement communicated to me officially, and I am able to assure you that 2000 persons are now devoting a large part of their time in this city to religious visitation among the poor. In no other population has there been a more effective arrangement for visitation than here. God be thanked that every lane is to be seen, and that superfluity and squalor are to look into each other's eyes! Of 110 evangelical churches in this city, ninety have already signified their intention to co-operate in this work. Each pastor of these ninety churches has appointed gentlemen to oversee the work undertaken by his particular church; for instance, on Beacon Hill yonder, in the Mount Vernon church, where our American evangelist heard the truth effectively for the first time from the lips of the now sainted Kirkmen like Nazro and Merriam are appointed on this business. Is there anyone with head or heart shallow enough to sneer at such proceedings? You will sneer, then, at the best executive talent of Boston. There are 70,000 families within the limits of Boston, and there have been workers appointed to cover 65,000 of these families. In Boston I include Charlestown, East Boston, South Boston, Dorchester, Roxbury, and Brighton.

We are to look on this work as performed by picketed men and women. There is no quarter of this city so degraded by unreportable vice that it is not being visited by women, lineal descendants, no doubt, of those whom Tacitus says our German forefathers

honoured as recipients of special illumination from heaven. The saloons are being visited, and the report now coming in is that the visitors are kindly received; and you will find every now and then a visitor saying: "There are in my district fifteen cases of interest, or persons seriously inquiring how they can get rid of vice and enter upon a manly or womanly life; and I am to follow these cases up." Remember that this work of visitation is intended not merely for those who are outside of the circle of glad loyalty to religious truth, but for those who are nominally inside of that circle, and yet inefficient. Nothing quickens a man like trying to quicken another. It there is one measure in which our American evangelist has shown his generalship more effectively than anywhere else, it is in setting men to work, and in so setting them to work as to set them on fire.

But what are we to say of the prayer-meetings among business men, which have not yet attained their height, and yet are already visible at a distance? It is my privilege and joy to be a flying scout in New England. One morning last week I woke up to the sound of the swollen and impetuous Androscoggin, and in the course of the day passed through Portland and Portsmouth and Newburyport and Salem and Boston and Worcester and Springfield to Hartford, and all along I had evidence by conversation and by looking at the local papers that these business men's meetings are visible on the Androscoggin and on the Connecticut. You have in this Temple a very interesting meeting, which was never matched for weight in Edinburgh. There are crowded prayer-meetings at high noon for men engaged in the dry goods business, for men in the furniture trade, for men in the market, for men in the fish trade, for newspaper men, for all classes indeed of our throbbing, tumultuous, breathless business community. This, if you will notice the fact, is Boston. When I stated on this platform a few weeks ago that you would see Boston visited as you had seen other cities visited, you did not receive the affirmation with a smile of incredulity, but the public did. That poor prophecy has been fulfilled, and we have a month more for work.

Let me mention as another prominent trait in this revival the great effort made for temperance. We have done more in that particular than was done in Boston in Whitefield's day; for in his time men were not awake on that theme. It is a good sign to see the Church and secular effort join hands. It is a good sign when our American evangelist himself can say, as he said yesterday, "I have been a professing Christian twenty-two years, and I have been in Boston and other cities for most of that time, and I never saw such a day as this is. I stand in wonder and amazement at what is being done. It seems as if God were taking this work out of our hands. Prayer-meetings are springing up in all parts of the city. If you were asked two months ago if these things were possible, you would have said, 'Yes, if God will open the windows of heaven and do them.'"

There is very reason to believe that the revival of New England, great as it already is, will only have begun when the leaders have departed. There is hardly a church or village in this whole region from which we do not hear of hopeful indications. There is a "new man" in many a pulpit. The distinctively evangelical set of the tide is becoming irresistible.

The incidents of conversion, as related at these meetings, where thousands are daily gathered, are often of thrilling interest. A prominent reporter of a secular paper is among the recent converts, and enters at once into the work; and the son of the editor of a leading daily journal went home a few nights since to wake his father with the glad news that he had become a Christian. Mr. Sanky's hymns preach most powerfully, and by them souls are won. Infidels and opposers, the cultured and the unlearned, are alike humbled on account of their guilt, and publicly acknowledge allegiance to their Lord and King.

Mr. Moody is a marvel. How he can endure this constant strain is a wonder. The mail often brings him over a hundred letters, and he is constantly beset by those who desire personal converse with him. Men come with loved ones from other places, hire rooms by the month to attend the meetings. With the great gathering at the Tabernacle, when it is filled to the overflow, all through the city are large assemblies in churches, chapels, and vestries, gathered to hear their own pastors, and to testify to the mighty power of God.

There was the usual unpleasant weather for the Sunday work of the evangelists, Messrs. Moody and Sanky, but still the Tabernacle was well filled at the meetings yesterday. The interest in the work was on the increase, and many supplementary meetings were held. On Saturday the usual meeting was held. On Saturday the usual meeting was held. On Saturday the usual meeting was held.

held and largely attended, as was also a meeting of the grocery men. The market men's meeting was attended by about 250 persons; and at the furniture dealers' meeting at 49, Washington-street there was also a good attendance and considerable interest manifested. In the afternoon Miss Frances E. Willard met the teachers and pupils of the public schools at the Clarendon-street Baptist Church, which was completely filled. In a clear and connected manner, frequently illustrated by comparisons, she marked out the path in which those who would serve the Lord must walk. A series of noon prayer-meetings was inaugurated at the Hanover-street Methodist Church.

A prayer-meeting for members of the daily and weekly press, including proprietors, editors, reporters, critics, correspondents, compositors, proof readers, pressmen, and all other employees in newspaper and printing establishments, will be held on Monday, Wednesday, and Friday afternoons, at four o'clock, in Amory Hall, corner of West and Washington-streets, to continue one hour.—*Boston Globe*, April 2.

REV. WM. TAYLOR—AN INCIDENT.

BY REV. E. C. BASS.

It helps our faith in God to find goodness among men. It is refreshing, when obliged to ask, Whom can we trust? to find an instance of unwonted honesty.

More than twenty years ago "the California street-preacher" was trying to build a place of worship. Times were good, and his credit was good, and he hired money for his enterprise. Times changed, values went down, a panic occurred in San Francisco, and William Taylor failed. Bankruptcy was inevitable, but the preacher of righteousness kept back not a dollar.

Legally released from his obligations, he forgot not to "provide for things honest in the sight of men." After twelve years of incessant toil he found himself with funds sufficient to pay forty per cent. of his debts. But where were his creditors? He deposited his money with a banking house in New York, and advertised for five years that his creditors could receive on demand said per cent. of their claims.

Among those creditors was a man from Vermont who lost sight of Taylor soon after his failure, and never heard of this advertisement, even. Twenty years ago last September this man was a homeward passenger in the ill-fated *Central America*, and was one of the few survivors of that awful midnight wreck.

He was landed at Norfolk with scarcely a dollar; but William Taylor's note, already outlawed, though he knew it not, was in his pocket.

Nearly nineteen years elapsed, and no intelligence is heard of William Taylor. The creditor had long supposed him dead, but he kept the note, not for any marketable value he attached to it, but as a memento of "a night in the deep."

Two years ago the writer and this creditor, being neighbors, casually met one day, and the "street-preacher" was mentioned. For a moment it was difficult for the man to believe that "William Taylor still lives." And then arose the query whether the great preacher, or cosmopolitan evangelist, is honest.

The question was worth a few postage stamps, at least. In a few days a letter was on its way to India, and thence it traveled to London, and debtor and creditor were again in communication. The sequel was that in a few months that note, so long legally without value, kept only for memory's sake, was honored by the *honest man* whose bold signature it bore—the no less honest mechanic receiving equally in proportion with creditors who had heard of the New York offer, closed several years before.

It is with the fullest consent of this creditor—not only the latest paid, but paid to his full satisfaction—that these facts are recited. Was there ever another such debt incurred for the cause of God with no personal profit in view, or a debt so long dead, and so very dead, yet so nobly paid?—(*Chr. Advocate*.)

ARMY AND NAVY PRAYER UNION.

THE officers' annual prayer-meeting in connexion with the Army and Navy Prayer Union increases in numbers and interest from year to year. It was held on Saturday last, 10th inst., at the Cannon-street Hotel, from 2 to 3.30 p.m. Colonel Sandwith was chairman, and upwards of 170 officers were present. After a short statement respecting the Union from Colonel Brooke, one of the hon. secretaries, the Rev. C. Skrine gave an interesting address on Rom. x. 8.

and described the trouble he had inflicted upon himself when a subaltern in the Army by hanging back from a bold confession of the Lord Jesus amongst his comrades when he was first spiritually awakened. He urged decision upon his younger brethren! He then proceeded to point out that a true confession of Christ can only be made when there is a heart-belief in the mighty power of his resurrection.

Subsequently the company engaged in silent prayer whilst requests were read out, after which some of those present led in earnest supplication for an increase in the numbers, and for the growth in grace, of Christ's true followers in the two services, as well as for many other matters.

From four to five o'clock there was an open discussion, presided over by Admiral Fishbourne, upon subjects connected with the Lord's work in the Army and Navy. Admiral Johnson gave an interesting account of his conversion during the past year, and warned his younger hearers against the misery entailed by playing fast and loose with religion. Captain Walkey, R.A., lamented that soldiers who had been hopeful inquirers and attendants at Bible-classes on foreign stations were so often allowed to lapse into wordliness and sin through the neglect of Christians on their arrival at home. This he illustrated by some sad examples, and he urged that some system should be adopted amongst Christ's followers in the services by which godly soldiers should be looked out for and helped on their arrival in new garrisons.

After some remarks from Colonel Oldfield, R.A. and Colonel Travers, Dr. Saunders said that the Bible was not only the best but the safest instrument for carrying on Christ's work in barrack and hospital, for, being an officially authorized book, its use cannot be forbidden. He also advocated a conciliatory manner towards messmates who do not love the truth, illustrating his meaning by anecdotes connected with his military career. Dr. Robinson, Scots Fusilier Guards, spoke of the opportunities of saving the souls as well as the bodies of soldiers in hospital. Mr. Sutherland urged total abstinence upon his brethren, not as a substitute for, but as an accompaniment of, the Gospel.

After a few words from Admiral Fishbourne, and from Captain Liebenrood, who reported that Miss Weston's work at Plymouth gave her the greatest encouragement, but that its rapid growth required much prayer, and increased support, also from Lieutenant Churchill, 44th Regiment, Colonel Brooke, and Lieutenant Owen Hay, the last of whom advocated religious libraries for soldiers in hospital, a hymn was sung, and the Benediction was pronounced.—(*Christian*.)

A MOTHER'S BIBLE-READING.

Mr. Ruskin, in the *Fors Clavigera*, says: How much I owe to my mother for having so exercised me in the Scriptures as to make me grasp them in what my correspondent would call their "concrete whole," and, above all, taught me to reverence them as transcending all thought, and adorning all conduct! This she effected not by her own sayings or personal authority, but simply by compelling me to read the book thoroughly for myself. As soon as I was able to read with fluency she began a course of Bible work with me, which never ceased till I went to Oxford.

She read alternate verses with me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. It might be beyond me altogether; that she did not care about; but she made sure that as soon as I got hold of it at all I should get hold of it by the right end. In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse—hard names, numbers, Levitical law, and all; and began again at Genesis next day. If a name was hard, the better the exercise in pronunciation; if a chapter was tiresome the better the lesson in patience; if loathsome, the better the lesson in faith that there was some use in its being so outspoken.

After our chapters (from two to three a day, according to their length, the first thing after breakfast, and no interruption from servants allowed—none from visitors, who either joined in the reading or had to stay up-stairs—and none from any visitings or excursions, except real travelling) I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known; and with the chapters above enumerated I had to learn the whole body of the fine old Scottish Paraphrases, which are good, melodious, and forceful verse, and

to which, together with the Bible itself, I owe the first cultivation of my ear in sound.

It is strange that, of all the pieces of the Bible which my mother thus taught me, that which cost me most to learn, and which was, to my child's mind, chiefly repulsive—the one hundred and nineteenth Psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God.

TELEGRAPHIC NEWS.

London, June 1st: In the House of Commons last night, the Hon. R. Bourke, replying to a question, said there was no reason to suppose Russia imagines any peace settlement possible, unless the terms of it are satisfactory to the rest of Europe.—The Honorable Member also said that the Government had no knowledge of any Russian proposal to localise the war.—Latest advices from the Seat of War in Asia Minor state that fighting on the right and left wings of the Turkish Army in Armenia is proceeding, but that rainy weather, which at present prevails there, prevents any important movements of the armies.—Turkish official despatches have been received, which confirm the recapture of Ardahan from the Russians.—A great Liberal demonstration was held at Birmingham yesterday, when Mr. Gladstone made a speech in which he challenged the Government to test the opinion of the country on the Eastern Question by a dissolution of Parliament.—In consequence of the disaffection existing among the Circassian troops in the Russian service those now serving in the army of the Danube have been recalled.—**OBITUARY.**—General Sir Watkin Williams and General Hamilton Smith.

2nd: The rumours of pending negotiations for peace between Russia and Turkey still continue, but nothing tangible can be elicited beyond the report that Russia is anxious to conclude peace after her first victory over the Turks, in order to prevent further European complications.—The river Danube is now rapidly falling. Advices from the seat of war in Asia Minor state that active operations have been commenced by the Russians in the vicinity of Kars.

Athens, 2nd: In yesterday's sitting of the Greek Chamber of Deputies M. Comanduros (President of the Council of Ministers and Minister of the Interior) announced that the Greek Government had resolved to double the army and summon the Reserves.

Paris, 2nd: In a speech made yesterday by M. Gambetta in reply to an address from the students of Paris he counselled moderation and alluded to the contingency of Marshal MacMahon's resignation and approved of M. Thiers as the President's successor.

Rome, 2nd: The pilgrims from Calcutta have been received by the Pope. His Holiness on the occasion made a speech in which he eulogized their devotion.

London, 4th: His Imperial Majesty the Czar, accompanied by the Grand Duke Alexander (Heir-Apparent), and the Grand Duke Sergius, has started from St. Petersburg for the headquarters of the Russian Army of the Danube at Ploesti.—A telegram has been received from the Turkish Minister for Foreign Affairs, stating that the re-capture of Ardahan by the Turks is erroneous.—Latest advices from the seat of war in Asia Minor state that the Russians have completely invested Kars, and that their troops have reached Kirzikkis (Kara Kilissa?) and Soghaali, and are converging on Erzeroum.—The Turkish headquarters have been transferred to Koprikoi.—The position of Ahmed Mukhtar Pasha and his force is considered critical.—Advices from the Hague state that Her Majesty the Queen of Holland died yesterday.—Advices from the seat of war on the Danube state that great difficulty is being experienced in forwarding supplies to the Russian Army, the roads in Roumania being swampy and the railways in bad condition.

Cairo, 4th: Peace has been concluded between Egypt and Abyssinia.

Paris, 4th: The President of the Paris Municipal Council has been arrested for making a speech in which he attacked Marshal MacMahon.

Athens, 4th: The Greek Chamber of Deputies has approved a Resolution demanding party leaders to coalesce and form a War Ministry.

London, 5th: In the House of Commons last night, Lord George Hamilton, Under-Secretary of State for India, in reply to a question, said the Secretary of State for India will not ask for authority to raise money until the Budget has been presented, and that he was unable to fix a date for this.—Official Russian despatches have been received respecting the insurrection in Circassia, which state that the Russian troops have had several engagements with the Circassian insurgents and have defeated them with great loss.—A fresh insurrection against Russian rule has broken out in Terek.—Several Turkish ironclads have bombarded Satochi, near Pitzunda, on the Abkhasian shore of the Black Sea, but have failed in an attempt to land troops there.—The Times of to-day announces that Count Schouvaloff is the bearer of a Note from Russia in answer to certain questions put by England, and that the Note refers to the eventual temporary occupation of Constantinople by the Russians.—Three Turkish divisions are operating against the insurgents in Montenegro.—A Despatch from Lord Derby to the British Ambassador at Paris, dated 16th May, has been published, in which he refuses

to accede to the arrangement proposed by Baron de Lesseps for the neutralization of the Suez Canal, and states that he had informed the Russian Ambassador in London that England would regard any attempt on the part of Russia to blockade or otherwise interfere with the navigation of the Canal as a menace to India and a grave injury to commerce which would be incompatible with passive neutrality on the part of England. Lord Derby has similarly notified to the Porte and the Khedive of Egypt that England is firmly determined not to allow any warlike operations on the Suez Canal.

Athens, 5th: A coalition Ministry has been formed.

London, 6th: Latest news from the seat of War in Asia Minor states that a Turkish Governor has been appointed to Soukoun Kalesh. The Russians have been driven across the river Kodor. The Turks are bombarding Giurgevo believing that the Russian transports collected there are for the purpose of forcing the passage of the river Danube. Fighting is proceeding in Montenegro but only conflicting accounts have been received of the results.

London, 7th: In the House of Commons last night, the Marquis of Hartington asked for a copy of Lord Derby's despatch on the Suez Canal as mentioned in yesterday's telegram. Sir Stafford Northcote replied that it was inexpedient to produce it at present.—Official Turkish despatches state that Pasha Suleiman has attacked and completely defeated the Montenegrin troops in the defiles of Koistach, and that he is now advancing with his force towards Nicksich.—His Imperial Majesty the Czar has arrived at Ploesti, the headquarters of the Russian Army of the Danube.

Constantinople, 7th: A despatch from Ali Saib Pasha to the Porte announces that he has defeated the Montenegrins and occupied the heights of Danilograd.—Prince Gortschakoff, General Ignatieff, and a numerous suite are with the Czar at Ploesti.—Three Russian frigates have arrived at Brest from America.

PASSENGERS SAILED.

Per Venetia, additional:
For Southampton.—Mr Haggarth, Col Hudson, Mr C Stuart, Mr John Ryan, Mr W Kershaw, and Mr J Chadwick.
For Venice.—Mr H A Richardson.
For Suez.—Capt F W Butler.
Per Str. India, 1st:
Mr H L Denny, Mr J J O'Flaherty, Dr Duncan, Col Sandelands, Mr R Foley, Mr Broome, Col F R Maunsell, Col J R Maunsell, Mr Taylor, Mr Colvin, Mrs Goulding, Miss Cons, Mr and Mrs Corlett, Mr Richmond, Mr Tickell, Surg-Major Ironside, Mr O'Brien, Lieut Marriott, and Mrs Ironside.
Per Str. Hutton, 6th, for Liverpool:
—Lieut H D Thomas, Mr H G Spencer, Mr H Storey, M G Bowler, and Mr Ardesbir Nusservanjee.
Per P. and O. Str. Geelong, 8th:
For Southampton.—Mr G F D Peppe, Mr and Mrs J Simpson and infant, Major W E Chambers, Mr A Macdonald, Capt Walter Lewrell, Mr N W Mackenzie (Jaur), Mr G Matthews, Mr J Drummond, Mr C Kemp and Mr T Hutton.
For Brindisi.—Mr F D Cunningham, and Mr J A Shepherd.
For Venice.—Mr E A Princep and Mr L Croysdale.
For Malta.—Mr W F Peel.
For Suoz.—Mr Joseph Jacob and Mr A Cunnings.
For Aden.—Col and Mrs A W Twiss and Mr G W Taylor.

PASSENGERS ARRIVED.

Per P. and O. Str. Pekin, 6th:
From Southampton.—Mr Mitchell, Miss Wingate, Mrs Schneider and child, Miss Schneider, Mr Springel, Mr Hudson and child, Mr G H Braine, Col and Mrs Burge and child, Col G G Brown, Mr Dommett, and Mrs Jenkin Jones and child.
From Venice.—Col Sankey, Mr and Mrs Fairlie Muir, Major Brooke, Mr Carter, and Mr Couper.
From Suez.—Mr Zausaf Halwa.
From Aden.—Sub-Lieut Bannan, Sub-Lieut Brown, Sub-Lieut Goegeha, Sub-Lieut Cruikshank, and Col Prendergast.

Domestic Occurrences.

BIRTH.

GRAHAM—June 6th, at No. 33, Oomercary, Bombay, the wife of H. W. Graham, of a son.

DEATHS.

LAND—June 4th, at Upper Colaba, Arthur Holmer Seymour, son of Surgeon Major J. Land, M. D., Royal Artillery, aged 2 years, 9 months, and 19 days.
BARTON—June 4th at his Mother's Residence European General Hospital of Heat Apoplexy James Henry Barton Telegraph Dept. Aged 36 years. Only son of the Late James Barton Superintendent of the Madras Sailors' Home leaving a Widow and large circle of relatives to mourn his irreparable loss.

"BOMBAY GUARDIAN."

Subscriptions received from 2nd to 9th June 1877 at the new rate.

T. Glover, 31st March 1878, Rs. 6; A. W. Mackenzie, 31st March 1876, Rs. 5; Geo. Blackwell, 4th June 1877, Rs. 6; T. L. Gordon, 15th May 1878, Rs. 9-4; Dr. J. Mardock, 7th March 1878, Rs. 7-10; R. W. Waller, 30th April 1878, Rs. 6; A. C. Blomfield, 24th August 1877, Rs. 1-8; Mrs. W. B. Capron, 10th June 1878, Rs. 7-10; E. H. Aitkins, 31st March 1877, Rs. 6; A. B. Gordon, 12th April 1878, Rs. 6; T. Lafrenois, 14th August 1877, Rs. 1-14-6; H. J. Crowe, 31st December 1877, Rs. 4; Mrs. G. Miles, 31st May 1877, Rs. 8; Rev. T. Carrs, 12th April 1878, Rs. 6.

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